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The image shows the front cover of an old book. The main part of the cover is decorated with a traditional marbled paper pattern. This pattern consists of a dark reddish-brown background, overlaid with swirling, organic shapes in shades of blue and yellowish-gold. The pattern is dense and intricate. On the left side, there is a vertical strip of dark, possibly leather or dark cloth, which forms the spine of the book. This strip is plain and shows some signs of wear. Near the bottom of this dark strip, there is gold-stamped text. The text is arranged in two lines: the top line reads '221. h' and the bottom line reads '34.'. The gold leaf used for the stamping appears slightly worn and aged.

221. h

34.



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# AMERICAN ANTIQUITIES;

OR,

THE NEW WORLD THE OLD,

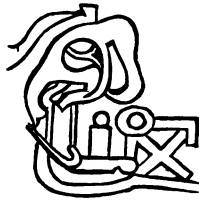
AND

THE OLD WORLD THE NEW.

BY

JOHN T. C. HEAVISIDE.

"LES PREMIERS HOMMES N'ÉCRIVENT QUE SUR LES PIERRES."—*Bailly*.



From Copan.—Back of figure at the top left hand side, over mask.

*Stephens' Central America, vol. I., p. 150.*

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1868.

221. n. 34,



## P R E F A C E.

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THE opinions herein set forth are supported by a few of the leading arguments drawn from a yet unpublished MS., containing some four hundred illustrations. The nature of the work, and the expense of its publication, have decided me, to offer the suggestive questions it opens out, in the present form.

JOHN T. C. HEAVISIDE.





## AMERICAN ANTIQUITIES.

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### EGYPT.

ON the discovery of the Americas, Montezuma reigned as Emperor of Mexico, surrounded by a highly organised system of priesthood, a magnificent court, and splendid temples, in which were performed severe and terrible ceremonies; the mighty Empire over which he ruled gradually became, as you receded from its centre, less civilised, until on its extreme borders the hunter roamed wild over grounds containing remains even more ancient and remarkable than those upon which the buildings of Mexico were erected; and which astonished the Spaniards as they entered Mexico for the first time.

So in South America. In Peru reigned the Inca, supposed to be the son of the Peruvians' chief god, the Sun: here, as in the north, were magnificent temples, incrustated with gold—*bronze implements*; a highly organised priesthood; and skirting this empire were hunting tribes hiding in the forests amidst

ancient buildings constructed in some hazy and mythic age, long before the Incas came; some of them, in construction, being more wonderful than even the great temple of the Sun, vilt by the Peruvians.

All authorities, as well as the histories and traditions of America, establish one fact, namely, that America was first peopled in the North, and that from the North these first inhabitants migrated to the South, and from East to West. As we follow this migration from the great plateau of California down the rivers Colerado and Gila to Central America, we find huge pyramids constructed, recording the path the people took. Arriving in Central America, we meet with the sculptured alligator, the obelisk, and with buildings at Pelanque with the roofs of the corridors constructed in the same unique manner as is the roof in a building supposed to be one of the oldest in the Old World, the temple in the Island of Eubœa, on Mount Ocha. In this temple, the stones, which overlap each other, decrease in gravity from the bottom to the top. Thus the weight of each subjacent stone enables it to balance and support the weight above it, and the lowest course is so adjusted as to balance the whole series. As we trace these autochthones of America onwards in their steps we find them cross the line—we follow them in their Southern path until we arrive at their sacred lake, Titicaca, 14,000 feet above the level of the sea: there we find them lost in the dark ages of the past, leaving a temple, upon the portico of which birds heads are sculptured, similar to those found on some of the most ancient temples of Egypt.

Did the Egyptian teach this wanderer from the North to sculpture birds heads upon the portico of his temple 14,000 feet above the level of the sea? Or did the Egyptian pass his

childhood in America, and there learn how to build his pyramid and how to raise his obelisk, and to dedicate it to the great god Deus Solis?

Let us see if the latter hypothesis can possibly be sustained.

The word obelisk in the Coptic (or Egyptian) language means "Statua," statue stone. The obelisks of Egypt are plain, polished, having hieroglyphics *incised* upon their surface, but no statue feature about them. The obelisk discovered in Central America by Mr. Stephens is thus described, "It is 23 feet out of the ground, with *figures of men* on the front and back, and hieroglyphics in *low relief*, surrounded by a base projecting 15 or 16 feet from it." Here, then, we have the startling fact, that the Americans had the real thing, of which the Egyptians possessed merely the name. If the Egyptians derived their obelisk or statue-stone from America, they might retain the name after they had lost the figure which made it significant. But if they never had the figure, from whence could they have derived the name?

Now, the chief god of the Egyptians was called Khem. This god they represented as only having one hand and arm, the right one; the left being rounded off at the shoulder. The sacred book of the Toltec race of Americans contains the following story:—"The sun-god was struck in the jaw by a hero-god, but he pulled off the hero-god's *arm to the shoulder*, and carried it off in triumph." Hence we find in America a god represented with one arm, and hence I conclude that, as the Egyptians had no such myth as I have given, they learned to adopt this peculiarity of their god Khem from those who had the myth to explain it.

Figurative.



AMUN.

Figurative.



AMUN.

Egyptian.

Now, in the representation of their god Ammon there is a mark running from the back of the head down to the ground; what did this mark signify? From the manner in which it is drawn in another illustration, where Osiris (the son of the sun) is

represented as kneeling in the act of prayer before Khem or Ammon, I conclude it signified a handle, because in this case both ends of the mark are attached to the figure of the god. The peculiarity of Peruvian antiquities is a *water vessel*; and



Peruvian.

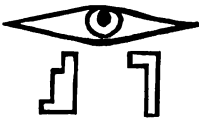
the Peruvians had one buried with them, to sustain them on their future journey. Con, or a water-vessel, was the mysterious object of worship in South America before the Incas came. So that the Egyptians' notion of their god Khem or Ammon, when thus worshipped by Osiris, was evidently a *water-vessel*; or the Americans' god Con, which was represented by them by a water-vessel.

Again, the Egyptian wrote the name of Osiris (son of the sun) by a red eye and pupil, with a long black line—terminating in a spiral, like a watchspring—running from the under eyelid. The Americans represented their god Hurakan, or Tempest, in a way which at once suggests that it is the root from which the Egyptian idea was derived, because the

OSIRIS.  
Egyptian Phonetic.



or



American.



Copan.

Americans formed the very pupils of the eyes themselves by means of spirals, running from left to right in one eye, and from right to left in the other, in the same way that we find actually occurs with the cyclones or hurricanes, which, in the northern hemisphere, rise in the windward islands, not far from Barbadoes, and travel inwards, forming a spiral in their course; whilst in the southern hemisphere they travel in a

contrary direction, each having in the centre of the spiral a calm spot called *the eye of the storm*: so that the Americans represented their god of tempest with a physical peculiarity, which the Egyptians could not have arrived at from natural causes, because Egypt has no hurricanes.

Upon the supposition that the Egyptians came from America, that remarkable passage in Herodotus concerning their antiquity and the peculiar appearance of the sun may be accounted for. Herodotus says:—"Thus much of the account the Egyptians and the priests related, showing that from the first king to this priest of Vulcan, who last reigned, were three hundred, forty and one generations of men, and during these generations there were the same number of chief priests and kings. Now, three hundred generations are equal to ten thousand years; for three generations of men are one hundred years; and the forty-one remaining generations that were over the three hundred make one thousand three hundred and forty years. Thus, they said, in eleven thousand three hundred and forty years no god had assumed the form of man; neither had

any such thing happened before, or afterwards in the time of the remaining kings of Egypt. During this time *the sun had four times risen out of its usual quarter, and had twice risen where he now sets, and twice set where he now rises*; yet no change in the things of Egypt was occasioned, either with regard to diseases or to deaths." If the Egyptians, or Solar People, were first developed in the American's "Glorious East," which was in the neighbourhood of Honduras, and passed over the *Tropic of Cancer* to the neighbourhood of the river Colorado, and there learned to build the pyramid, they would have had the sun once on their right hand and once on their left; and, if again they were driven back to this "East" and became *scattered*, some going to the Nile, these last (or the Egyptians) would then have had the sun once again upon their left hand, and once again upon their right, or the sun would have been twice upon their left hand and twice upon their right during their history.

This theory may also account for the Egyptian's knowledge of that tropical plant, the Palm, which he shows an early knowledge of, by employing it in connection with a ring and a frog, in his hieroglyphic of Man in Embryo—for in this hieroglyphic, from the back of the frog springs a *palm* branch. Humboldt says as concerns palms, "Africa, which contrary to the ancient and still extremely diffused opinion, is poor in species of palms, exhibits only one palm (*Hyphane Coriacea*), which advances south of the equator only as far as Port Natal, in 30° latitude. Palms, bananas, and aborescent ferns, constitute three forms of especial beauty to every portion of the tropical zone; wherever heat and moisture co-operate, vegetation is most exuberant, and vegetable forms present the greatest diversity. Hence, South America is the most beautiful portion of the palm world; in

Asia, the palm form is rare, in consequence perhaps of a considerable part of the Indian continent beneath the equator having been destroyed and covered by the ocean in some earlier revolution of our planet."

How did the Egyptian know of bronze? He could not have discovered how to make it, until the Phœnicians had brought him tin from Cornwall or Banca, unless he brought the art from Peru, and yet some such highly tempered material he must have had from the earliest time of his existence on the banks of the Nile, or he could not have carved his granite into lions, sphinxs, obelisks, columns, &c. The Phœnician might have brought him tools ready made, if in navigating beyond the pillars of Hercules, he visited the glorious east of the Americans, in the Gulf of Honduras. Otherwise, it seems that the Egyptian must have brought his knowledge of bronze directly from America, where in the neighbourhood of the sacred lake Titicaca, not only were bronze implements found on the discovery of the country, but copper and tin exist, so that the art of bronze making might have originated on that spot.

One more example will suffice in support of the hypothesis that the Egyptian was a colonist from America.



Peruvian.



Egyptian.

There is a very common yet conventional ornament frequently to be met with on the handles of Peruvian water vessels; a bird's head attached to a figure like a comma as a body. We find the same identical figure employed upon the portico of a temple at Tentyris in Upper Egypt. It is easy to account for the Peruvians employing such a symbol, because, as Humboldt tells us, the Mexicans had a tradition which explains it. The



tradition is concerning a flood, when one man and one woman were saved. These had children, but they were born dumb: then a bird from a tree gave them tongues to speak, and these tongues, Humboldt says, are always represented "like commas." We can understand the American employing a bird's head with a comma as an emblem alluding to that event, but how explain the Egyptian's knowledge of such a conventional symbol, unless he learned it in that country where the myth called it into existence; for it is obviously impossible that so conventional a symbol as this is, should be invented by two separate people, or races, to represent an idea derived by each of them from nature. Either one people learned the symbol from the other, or both learned it from a common source. But no such common source is to be found, and the question is therefore reduced to this simple form,—Did Egypt learn from America, or America from Egypt? I am led to the conclusion that Egypt learned from America, because I find that in many cases such conventional symbols as I have been treating of, were used in America in connection with myths, which explain them, while the same symbols were used in Egypt without the myths, and that therefore the ideas were more perfect and more rational in America than in Egypt.

## BABYLONIA AND PHENICIA.

WE know that the Babylonians came from the East. What East? That they built the tower of Babel, not as the American did his great pyramid of Cholula in North America, to record the event of one of the giants with seven others having been saved from a flood, but to make a name. "Let us build us a city, and a tower whose top may reach unto heaven, and let us make a name, lest we be scattered abroad upon the face of the whole earth." Their fear would appear to have been the being scattered abroad, as if they had already suffered from some such circumstance prior to their journey from the east, and their finding a plain in the land of Shinar.

The Babylonians, according to their traditions, believed that "in the first year there made its appearance from the Erythean sea, which bordered upon Babylonia, an animal endowed with reason, who was called Oannes. The whole body of the animal was like that of a fish, and had under a fish's head another head, and also feet below, similar to those of a man subjoined to the fish's tail; his voice, too, and language were articulate and human. This being, in the day time, used to converse with men, but took no food at that season, and he gave them an insight into letters and science, and every kind of art. He taught them to construct houses, to found temples, to compile laws, and explained to them the principles of geometrical knowledge." "And they had a representation of him at Babylon, in the time of Berosus." Such as the piece of

sculpture called the fish-god, found at Nineveh by Mr. Layard, and now in the British Museum.

In the same collection of Assyrian antiquities we find remains called sacred trees, and in the Paris collection of marbles from Nineveh, the oldest form of the sacred tree is represented by the *aloe* plant, which is a native of the Americas.

Either, then, we must suppose that the Assyrians came from America, having learned from the Americans to deify the aloe plant (for the Mexicans dedicated the aloe to the god of air), or that they must have gone to America and discovered for themselves the medicinal properties of the aloe, dedicated the plant to the god of air, and taught the Mexicans to do so likewise; that they must have returned to Asia, and there thrown aside the sacred symbol and substituted others for it.

Another curious point may be noticed. The Babylonians would appear to have had a syphilitic god (called Nana), and the Americans had also such a god (called Nana-vac). It is not surprising that the Americans should have had such a deity, because the disease which he represents, or over which he ruled, is of American origin; but why the Babylonians should have had one, is incomprehensible, unless the idea were derived from American teaching.

The Phœnicians called their first town Sidon, which in the Phœnician language meant fish; and they had likewise their fish-god, called Dagon. The way in which he was represented, however, differed from the way in which the Babylonians represented their own, for the Phœnician fish-god had no feet, nor was the fish's head above the god's head; and the Phœnicians had an inscription on one of their Temples dedicated to him, saying, "Here lies the body, head and hands of Dagon," but

with no mention of his feet. Thus, there was a difference between the Babylonian and the Phœnician fish-gods.

In the sacred book of the Toltec race in America, there is a myth to this effect, "*Two* hero-gods were burnt, and their ashes were thrown into the water; but on the fifth day they arose again, and were seen by the people appearing as *two* fish-gods." *Both* are described as resembling the Phœnicians' fish-god: that is, as half man and half fish, like a mermaid.

Either, then, the Americans learned that there were two fish-gods in the old world, and yet represented them both like the Phœnician, or the two fish-gods of the old world were derived from those two in America, and became altered in the manner of the representation after the people were *scattered*; the Phœnician retaining the original form, and the Babylonian, who was a worshipper of Belus or the sun, altering his fish-god by adding feet to it, the symbol or hieroglyphic of the course of the sun.

Jonah, before his preaching to the Ninevites, was swallowed by a whale, and by a miracle, was saved in its inside three days and three nights; so that Jonah may be considered at that particular time, as a type of the fish god, which had been and was to come (the ΙΧΘΥΣ). When Jonah arrived at Nineveh, we are told that God prepared a gourd, and made it come up over Jonah, but the gourd became smitten by a worm, and the sun beat upon the head of Jonah, and Jonah said it is better for me to die—and God said to Jonah "Doest thou well to be angry for the gourd? and he said I do well to be angry even unto death." Now, the sacred book of the Toltecans, which contains the account of the two hero-gods being turned into fish-gods, has these further particulars about the early history of one of them.

"He had his *head* cut off by the *Solar* worshippers of Xibalba, and when it was cut off it was hung up in a tree, which instantly produced *gourds*. The reputation of this tree became so great that a virgin would go to partake of the fruit; when she approached the tree, this head, as a *death's head*, spoke to her concerning the fruit, which she persisted in desiring to have. Then this *death's head* tells her to hold out her hand, and the *death's head* spits into it, by which she becomes a mother." Gourds, to this day, in America, go by the name of this hero god, who ultimately, it will be remembered, rises as a fish-god.

If this myth, blending a sort of knowledge of a forbidden tree with Jonah's gourd and fish, were taught the Americans by a Ninevite, after the preaching of Jonah, then the Ninevite taught them to represent the fish-god in the Phœnician manner, and not in the way in which the Ninevites themselves represented him, and as we may see that they did by their fish god in the British Museum.

It is well known that Tyre was famous for its purple dye; that the temple of Hercules in that city was built 2,300 years before the time of Herodotus, and that it was dedicated to Hercules or the sun, or a leader named Hercules, who introduced the worship of the sun into that city. The Syrians had this myth: "that the purple dye was discovered from a dog of Hercules' having stained its mouth with the liquor of the *sea-snail* fish," from which liquor the dye was made. The same sea-snail fish is still found on the coast of Quay-a-quil, in Guatamala, Central America. Now, with the single exception of our Lord being clothed in purple, neither in Egypt nor in Asia was purple the colour associated with godhead. But

it was otherwise in America; there purple was the colour used expressly as the symbol of divine energy.

Hercules has played such an important part in the ancient myths of the old world as to require one or two special observations in reference to him. He was essentially a Greek god, and the god *par excellence* of the Dorian race. There was likewise an Indian Hercules, and an Assyrian one, but it was the Hercules of the Dorians, to whom the great labours and exploits so familiarly associated with this name belonged. The ancient Greeks were divided into three great races, but the two we are best acquainted with are the Dorians and the Ionians. To the Dorians belonged the Doric capital; to the Ionians, the Ionic; and the Dorian race was as distinct from the Ionian as the Doric capital is from the Ionic. The chief objects of adoration to the Ionians were sea divinities; the chief object of adoration to the Dorians was the sun. The Dorians worshipped the male principle—strength; the Ionians the female—beauty. Of the history, myths, &c., of the third and more ancient race of the Greeks, the Pelasgians, little is known. Whether the word Pelanque in Central America is derived from Pelasgian, or Pelasgian from Pelanque, is for the learned to decide; but both the people of Pelanque and the Pelasgians, that built the temple in the island of Eubea, on Mount Ocha, had the same unique method of construction in their buildings. Now, the Doric column was a decided dedication to the sun, yet we find in Paris in the Museum of Mexican Antiquities, an American-Doric capital better expressing its dedication to the sun than any Doric order found in the Old World; because, on the neck of the shaft the Mexicans have sculptured their hieroglyphic *ollin*, the course of the

sun. Here, then, we have in Mexico a Dorian race more orthodox Herculeans than the Dorians themselves were! But the Ionians were worshippers of sea divinities, and might not the spiral of the Ionic volute have been suggested by the form of a sea-snail shell?

We have an account by Girceilaso, of a burying place or temple of Talmeco in Florida, which he thus describes—"upon the roof of this temple, a variety of shells of different sizes are set, and several fishes ranged in a very beautiful order. But it is scarce possible to think whence they were brought, since those people lived so far distant from the sea. All the shells are placed inside out, always setting that of a *large sea snail* between two little ones, with spaces between, the several spaces filled with several strings of pearls of different sizes, like so many festoons fastened from one shell to another. The top of the walls inside of the temple is adorned agreeably to the outside of the roof; for there is a kind of cornice made of large *sea snail shells* ranged in very good order, with festoons of pearls between them hanging from the roof." Here then it will be remarked that the *sea snail*, and fish, were the strong marks of expression, evidently denoting a people who had *sea divinities* as the Ionians had, and who in the same way, made them the

America.



Copan, Vol. I., p. 158, No. 3.

Stephens' Central America.  
Cartouch, with Sea Snail and an  
Ionic capital.

strong characteristic of devotion. The American may have selected a *sea snail*, because he made his divine colour from it, and if the Ionians were a colony or off-shoot from these American people, then the Ionic volute might have been suggested by the shell of the sea snail.

The oldest people of America were called the Chichimecas, or Dogs. The Dorian race existed in America, or, at any rate, the Doric order is found there; so that if the Dorian Hercules came from this American Dorian race, and this Dorian race learned how to make the purple dye from these Chichimecas, or *Dogs*, we have a key to the meaning of the Phœnician myth concerning the discovery of the dye by a Dog of Hercules.

At any rate, the union of these ideas in the Old World—the *dog* of *Hercules* staining its mouth with the liquor of the *sea snail*, and the Phœnician *fish-god* made like the American—seems to point more to a meeting of American peculiarities in the Old World, than does the form which the same ideas take in America point to their being a throw-off from the Old World to America.

It is possible that the way in which the Americans employed the fish, which ultimately became developed into two fish-gods, “god the father, and god the father’s son,” may have arisen from naturalism; but it is difficult to imagine that the Phœnician and Babylonian each likewise had their fish-gods developed from natural causes, seeing that the Babylonian, by adding feet to his, dedicated it to the *sun* and not to the *sea*—to the *male* principle and not the *female*.



## INDIA.

If we turn to the most prominent historical facts recorded in the ancient histories of India, we may learn from them that a great race, existing somewhere in the north-east, at various times sent forth powerful bodies, who occasionally attacked the more western and southern parts of the Old World. Whether these invaders be called Scythians, or Hyksos, or Huns, or Saracens, still it was from the north-east that they came, carrying destruction before them by the edge of the sword. It was from this stock, or from another still further behind, that a people appear to have entered India by the north, destroying the power of its original inhabitants, and driving them to the south. The original race so dispossessed is known as the Naga, or Tack or Snake race. The invaders, who somewhere about 2,600 B.C., or 815 years before the siege of Troy, drove the Snake race to the Delta, are called the Sanscrit people, and their history is comprised under the Solar and Lunar lines. The Sanscrit people appear suddenly, with their wonderful literature and their highly organised system of priesthood, a developed people, their infancy passed beyond the North of India. Hence their sacred Meru (or the Olympus of the Indian) was the celestial North Pole. They imagined that the lotus floating on the water is an emblem of the world, and that this flower was the cradle of their chief god, Brama. They are considered

by many eminent authorities to have been the great instructors of the old world. Now, the moment these Sanscrit people appear in India, they show a knowledge of the pine apple, by them called "ana-asa or isa—food of the gods"—and they dedicated it to the Lingham, in Iswara. But the pine apple is found near the sea; it is not a mountain plant; it depends for its existence upon moisture; and its native home appears to be about seven degrees from the equator; consequently the Sanscrit people must have become acquainted with the pine apple from some other people, living in the north, who had employed it as a religious symbol. Such a people are the Mexicans, who had four pine apples placed in a cruciform arrangement upon the shield of their god Vitzilipusuli (lefthand of the shining feather) and who, themselves, may have known the plant from the ancient races of the South, where it is a habitat, and who worshipped Vera Cocha—(foam of the sea)—associated with a pine apple.

This god, Vera Cocha, is sometimes found represented in Peruvian water vessels sitting in a half water vessel, clasping a pine-apple (incised), as if he were water deified; or, rather perhaps, that man who, according to their traditions, was saved in a boat, the water vessel, or Con, being a dedication to the boat in which he was saved. At any rate, we have here a natural expression of the pine-apple associated with water; while in its dedication to heat by the Sanscrit Indians we have an unnatural or corrupted expression, as if derived from some other people.

If the Sanscrit people taught the Americans to deify the pine-apple, why did they not teach them to represent their gods with a multiplicity of hands and fore arms, as the Sanscrit people themselves represented their own gods? Whereas, in American antiquities, we constantly find only one hand, the right or the

left, represented. But, that is the symbol of their god of the working hand, which is an idiomatic expression throughout all their works.

The Sanscrit Indian's notion of representing his god with many hands may perhaps be a developed form of the American's "god of the working hand," and the Indian, by giving his god any number of hands, armed with different weapons, might thus express the powers of the working hand. But this would be evidently an elaboration of the more simple American idea, and a god with *one* hand, such as we find in Egypt and in America, would not be a derivation from a god with many hands.

The monkey is in the Indian scheme, sacred even to deification. There is the sacred angel monkey-bell used by the Brahmins at their religious ceremonies. There is a place called the place of god's monkey in America. Monkeys are continually appearing mixed up with the Indian exploits, such as Hanumân, Ancomer, others that were employed as an army. But in America there was a notion that, in one of their destructions of the human race, or epochs, all mankind were destroyed by a hurricane and were turned into monkeys. The Indians have no such myth, therefore they cannot have taught the myth to the Americans. From this myth the adoration of the monkey in America ultimately became developed, and the place of god's monkey was possibly that place which gave birth to it, and possibly the place where the large ape Caypôr (Protopithecus antiquus) once lived, and where it has since become extinct.

So with the sacred tiger. The Indians have their sacred tigers, and at the famous Tope at Sanchi we find the principal member has its most important crowning piece in the centre at the top to consist of three tigers with wings. There are also

winged figures represented upon the member beneath plucking rings from a **T** placed in a tree, and distributing them to people kneeling. Hence, these tigers must be considered as typical of something very important and special. What did they mean? Is it possible that they alluded to anything from where the pineapple came? Let us see. In the sacred book of the Quiche Americans, there is a description of four mythic heroes who set out on a journey to Tulan, where they were to receive their gods. The names of these four types, or mythic heroes, are:—Balam Quitzé (tiger of serene countenance), Balam Agab (tiger of the night), Balam Igi (tiger of the moon), Mahucutah (name distinguished). So that we find three mystic tigers in America, as well as allusions to them on the Tope of Sanchi, and we have indications amongst the remains in America that they were acquainted with a certain form of Buddhism. But then, all the American traditions point to the *east*, and not to the west, as the quarter from which knowledge came. Now, the east that the Balams came from we know was in the neighbourhood of Honduras, because to this place their children ultimately return, that they might lay their bones where their fathers' bones were, and where their fathers died. Thus there appears to be more substantive evidence to shew that the Sanscrit people originally learned from the American, than that the American people originally learned from them. Concerning the race which preceded the Sanscrit race in India, namely, the Naga or Tack or Snake race, their remains evidently show that they were followers of the snake worship; and they would appear to have been as anxious to be considered of serpent origin (serpentinae) as the most ancient races of Europe were; and what adds to a probable unity of origin is, "that the languages of the Autocthones of

Europe, and of the indigenous people of Hindustan belong in classification to linguistic families, having many traits in common."

Now, if there be one thing more remarkable than another, it is the fact, that the ancient races of the Old World, wished to be considered of Serpent origin (Serpentiginæ). But the Mexicans had a snake goddess, who, they believed, gave birth to a male and female, from whom they were descended. Hence, the Mexicans must have considered themselves to be of serpent origin, *par excellence*, and if the old races in Europe originally came from America, we can understand why they should be desirous of being so considered. Of course, the Mexicans as a people were modern, but their religious expressions retained many of the most ancient myths belonging to that stock from which they were descended. The Mexicans in their picture writings sometimes represented this snake goddess as a cross, the top or northern branch of which, was a *head*, with a helmet and waving plume; in principle, being the same as the Egyptian's giver of life, which was represented as a **T** surmounted with a ring. Thus, the Mexican goddess took the place of the ring; and as she gave birth to two children, one male and the other female, she was (or this form of cross so represented symbolised) the Mexicans giver of life—a somewhat similar figure, a **T** with a triangle apex downwards instead of a ring, was used by the Indians, but the Egyptians and Indians symbols are only more letter-like—or hieroglyphic forms of the more primitive pictorial one. The Babylonians had a similar form of cross, viz., a **T**, but with a man's head on the top instead of a woman's, because they were worshippers of Belus, the Sun, male, and not of the Sea, female. In this instance, there is the following remarkable



Vac or Garuder,  
from Altar Stone, Copan,  
America.

—  
From a Photograph.



From a Babylonian  
Cylinder.

—  
Ker Porter's Travels.

peculiarity—on each side of the symbolical figure is a row of three or four beads, each row terminating abruptly, without any apparent reason either for its presence or for its absence. *Now, in America, this cross symbol is found worn as an ornament hanging from the head of a god on a beaded necklace.* Consequently, we have an indication in the case of the Babylonian figure that it had been so worn, though the Babylonians seem to have lost the meaning of the beads, representing only those, that would appear in a front view, while the ornament was actually being worn.

When the Mexicans sculptured the snake goddess, they represented her as emanating from a rattle snake's mouth; her head taking the place of its tongue.

When thus represented, we may presume that something of knowledge or wisdom

was signified, because the Mexican priests, before being ordained, entered a temple, the portal of which was sculptured like a snake's mouth, so that they would be supposed to have obtained their knowledge through the instrumentality of the snake, like Eve getting her knowledge through the serpent. Now, one of the peculiarities of American Sculptures consists in the human figure being covered by the animal, like that of the fish-god of Babylon, as if they were contending for the mastery over the animal world; whereas the expressions of the Indians

in all their avatars make the human superior to the animal, as if they had arrived at a more advanced period, when man had subdued or got the upper hand of the animal.

We have seen there is an indication that the people of Pelanque and the ancient Pelasgian Greek may possibly have been of the same family. There is a further suggestive confirmation; the ancient Pelasgian Greek considered himself to be of serpent origin; Medusa's head was his badge—a woman's head decorated with snakes or an elaborated form of the snake woman. Again, Minerva, the goddess of wisdom, was represented with a helmet and a waving plume; and one of the names of Minerva was *Τριτώνη* (head), as if it were a positive allusion to the way in which the Mexican painted his snake goddess. Again, Athens, by the Athenians, was symbolically represented by the grasshopper (cicada); a grasshopper had to be worn as a part of the costume necessary at the Eleusinian mysteries. The Mexicans had their mysterious place called the Hill of the Grasshopper, which was represented by the lingham and yoni, with the grasshopper on the top. Finally, the Greeks associated the pine-apple with the moon (*Μήν*). Hence, if the Greeks learned the form of the pine-apple from the Indians, by associating it with the moon instead of with the lingham, they showed that they knew better how to employ it.

Now, coupling these expressions of the Greeks together, surely there is more substantive proof that the Pelasgians got their ideas from America than there is that they obtained them from the sanscrit people. That the Greeks and Indians may have arrived at the idea of Hades being in the west from natural causes is very possible. But such an idea shows

that the Indians could not have taught the Americans, because the Americans make their Holy Land north-west, and their Hades in quite another direction, namely, down south in Central America.

As concerns the Sacred Elephant (Holy Genesa) of the Indians, there are indications of a knowledge of it at Copan, in America. Mr. Stephens, in describing a piece of sculpture discovered there by himself, mentions that the trunks of elephants are represented on one of the figures. But on the back of a figure belonging to the same group, as given in his work, there is represented an Epocha, or Cataclysm, in which is an elephant's head upside down. The tusk is conventionally turned inwards, and has a spiral end (see title page). Now, if the Indian taught the American a knowledge of the form of his holy elephant, he taught him to represent it as he did not represent it himself. But if the American learned his form from the primeval elephant, whose tusk did curve in a spiral form, and if the Cataclysm is intended to record the destruction of this elephant, then the original home of the American is fixed to be in the north, as the elephant (*primi genus*) "has not been discovered in the southern hemisphere, and would appear to have been limited to the 40th, and possibly to the 70th degree of latitude."



## CHINA.

We turn now to this ancient family of mankind, which stands out almost alone in the extreme east of the old world, where, "the most saintly, the most wise, and the most virtuous of human legislators," promulgated some 2,330 years ago, that sweet doctrine of heaven, of "loving one's neighbour as oneself."

If China, with its monosyllabic language, disengages itself more prominently from the rest of the world than any other country, so as to make it difficult to unite it in a connecting chain with the African and the European families, and if the Chinese race, though apparently a distinct creation from those of the old world, can be proved to have exercised no influence on any of the races of America,—and that the American races are distinct from those of the old world, then it might appear as if there had been separate centres of creation. But if there is reason to believe that the Chinese are foreign to the place in which we find them ; that they are a throw off from some other race ; that they were emigrants from South America to the old world ; and that the North is the source whence the original races of the old world came ; then must we bow to the doctrine of the unity of the human race.

The Chinese, like the Egyptians, Babylonians, and Indians, appear at once before us a developed people. But, unlike the other ancient inhabitants of the old world, whether Celts, Etruscans, Indians, or Egyptians, the Chinese had no system of organised priesthood, having indeed no word in their language to express priest. They had no myths of fabulous gods, no statues nor paintings representing men, half animal, half human. With the exception of their triad,—heaven, earth, man, Fohi, who first instructed them, (and who himself was supposed to have obtained his knowledge from a tortoise one thousand years old, having such things graven on its back), and Confucius, who collated their sacred or classical books, the Chinese have no beings approaching to deification.

Fohi, according to Duhale, reigned 200 years after the deluge, and the Chinese system as devised by Fohi, their first monarch, was this—"One principle generated two examples; these two examples generated four images; which four images generated eight lots." This is represented by the Koua and Tohin. The Koua are eight symbols, expressed by three horizontal lines one above another, having one of the lines differently broken, and which, by so doing, and being differently combined, are made to represent sixty-four characters. The Tchin are eight figures—expressing the four elements.

The origin of letters is shewn by Fohi penciling these trigrams or Koua, disposed in an octagonal diagram, answering to the points of the compass. Chinese characters are sometimes represented on a triple carpel fruit—called the fruit of immortality. The Chinese invented the compass, and they make the south the spot from which the magnetic influence proceeds—Heaven.

Now, as the Chinese considered he was of celestial descent, and as he considers Heaven to be situated in the south, we have an indirect suggestion that he considered he came from thence. That he was not developed where we find him, we may gather from the fact, that from time out of mind he has always called his kingdom by two names, "The Middle Kingdom," and "The Middle Garden," for this suggests that the Chinese were originally surrounded by other kingdoms. Their ideas concerning the Tchín, show that they originated in a piscatorial age, rather than in an agricultural, or in a hunter's age. The Chinese tradition being that, in the beginning there lived monsters who desolated the face of the waters, so that ships could not sail; but that the Tchín or eight persons escaped.

Bailly maintains from oriental records, that astronomy was cultivated in Egypt and Chaldea 2,800 B.C.—in Persia, 3209 B.C.—in India, 3101 B.C.—and in China, 2952 B.C.: so that the Chinese would appear not only to be amongst the first in their knowledge of astronomy, but actually to be the first acquainted with ships and navigation. This tradition implies that they were probably the first to invent ships. In their notion concerning two of the Tchín, we have again something very suggestive; one of them is said to have invented an *iron* basket, in which were caught the monsters. We have an indication here that they were the first to discover iron. Another of the Tchín was said to have invented a bamboo basket, in which was every kind of sweet-smelling flower; and in the bamboo we have another mark of a southern origin. Now, the Chinese people are essentially a garden people, and all their decorations are floral; and these expressions are such as carry out the idea that they were developed in a place which might be called a garden, and by

them a middle garden. Does any such place exist in the world? Listen to what Mr. Pickering says of the western slope of the Peruvian Andes:—"Whilst travelling in the midst of what I could only compare to an artificial *flower garden* outspread over hill and dale, the thought arose, 'In a region like this, producing also esculent and tuberous roots, how little here seems wanting to disclose to man in searching for his daily food, the secret of multiplying his means of subsistence.' The remote and widely isolated geographical position of Peru, favours the supposition of a spontaneous development of civilization." Here, then, I take it was the original birthplace of the present Chinese, and the country they called the Middle Garden.

The Peruvians considered Cuzco, a City situated about 13 degrees south of the equator in the Andes, to be the navel of the earth; they called that which was to the east of that City—Antisuyu, region of Antis; that which was to the west, Contisuyu, region of Conti; that to the north, Chinchasuyu, region of Chincha; and that to the south, Collasuyu, region of Collao. Now, Chin-Cha, the name of the region of the north of the southern Andes, is pure Chinese; and the region itself is towards or partly in that western slope of the Peruvian Andes, compared to an artificial flower garden.



Chinese Fruit of Immortality.

B. J. Christie, Worship of the  
Elements.

The Chinese fruit of immortality is represented by a triple carpel which suggests the tapioca plant, (*Jatropha Manihot*); because the Chinese sacred Litchen tree, which before man has gathered its fruit, neither bird nor insect dare approach, seems to be a

realistic expression of the tapioca plant, which is poisonous until it has been manipulated, and made fit for food by man; and as the Brazilian Americans have a tradition that the man who taught the cultivation of this plant went away north, but would return again, there is a possibility that the people of Chin-Cha migrated, and that the present word China may have been derived from Chin-Cha, omitting the final *ch*—vases or water-vessels being as much a speciality with the Chinese, as the water-vessel was with the ancient inhabitants of Peru. The idea of a Chinese connection having possibly existed between these parts is very much strengthened by the recently announced fact; that some of the western tribes of the Brazils are so like the Chinese in feature as to be almost identical.

The Chinese have had the following stages of writing: the pictorial, the pictorial passing into the symbolical, which may be classified as follows; high antiquity, B.C. 2637 to 3369, (according to Chinese annalists); Medium Antiquity, B.C. 820; Low Antiquity, B.C. 227. There was again an alteration, B.C. 200, and the manner of writing then established is the one still in use.

The way in which they expressed their triad of heaven, man, and earth, (3369 B.C.) was this: heaven by three horizontal lines, slightly curved; man by a small figure of a man; and earth by the figure of a wild ox, on the body of which is represented a figure exactly similar to the one used by the Egyptian to signify the Nile, namely, a circle enclosing a cross. Now, the association of this figure of the cross in the circle with a wild ox is conventional. But the figure itself is a very common ornament or symbol upon the remains in central America, and that it there meant something extremely important, is evident

from the fact that it is one of the earliest things we meet with in the Mexican's account of his wanderings before arriving at Mexico, as depicted by him in his picture writing. He usually begins with the man saved in a boat; above this is a tree with the bird giving tongues; then we have the people who had been born dumb, ready to set out upon their journey. Then a temple; then a pine apple, and a water vessel; then the place of humiliation, expressed by a man prostrate on a rock, with his head turned towards the next place—called "the place of the grotto," expressed by a rock, and on the rock *a cross within a circle*.

We know that the cross was a sacred symbol in America before the Spaniards came. The Peruvians had a very sacred one at Cuzco, made of white marble, which they called crystalline jasper, described by Garcilasa de la Vega, "as being square, being as broad as it was long, about three fingers wide,"—and he further says "that the cross had been for *many ages sacred*." We have a form of cross at Pelanque called "The Tree of Life,"—besides many of their sepulchral chambers were cruciform in plan, and the Incas were always buried in the centre of a cross within an oval form. But one of the most unmistakable proofs of the importance of the cross as a religious symbol, is to be found in the figure of an idol, discovered by Mr. Stephens in Central America, where the head is placed on a cruciform arrangement. This figure also has two horns or rays—"videbant faciem egredientis Moysis esse *cornutam*."—Exodus xxxiv. 35.") On one of the upper limbs of a cross which stands between the legs of one of the figures at Copan, there is this cross within a circle, and also the spiral within the circle; and the finest head given in Mr. Stephen's work (unfortunately only a fragment) has horns. Now it is a striking and remarkable

fact, that the only figure in the least symbolised by the Chinese is Fohi, and that they represented him when penciling the trigrams, with *two small horns*, such as we see on a young ox. We find men represented with horns at Babylon and Nineveh—horns associated with Moses and Fohi; horned figures sculptured in ancient America; and horns worn even in America at the present day, where some distinguished chief will decorate his head with scraped buffalo horns.

Again, one of the most deified persons in these regions (Bogota), was Bochica, who taught the Chibca Indians to paint a cross upon their garments; and they would appear to have known him by the name of Fo, or that divinity who was their patron of painters. But Fo is not so very unlike Fohi, who instructed the Chinese to paint their trigrams.

As a proof that the cross upon the ancient figure of earth, as represented by the Chinese upon a wild ox, was intended to be a marked expression, we have only to bear in mind the following facts. A cross (chi) in Chinese means ten, perfect; a cross upon a long horizontal mark (thoh) means earth. To express a superior man—or saint man (ssé)—the Chinese employ a cross upon their first figure, a short horizontal mark, or primeval reason.

Thus, earth was expressed with a cross which, with the Chinese meant perfect, and, with the Americans, meant the tree of life, or day, for the Mexicans employed a cross within a circle as the hieroglyphic of their day, which was divided into four parts—sun, moon, setting, and midnight; and this would be a more early expression than employing the cross to signify the four cardinal points, for it is obvious that such effects as the first days produced would be more easily observed than the effects

produced by the four seasons, or than the four winds, would be. This cross within the circle was also the Egyptians' hieroglyphic for Nile, upon which the Egyptian depended for his life or daily existence. It is therefore most probable that this peculiar association of the cross and wild ox was derived from America. These are my reasons for thinking so. Fohi is considered by the Chinese to have domesticated six animals, the ox being one. It is uncertain whether it was the Persian or *Chinese* who first domesticated the *buffalo* in the Old World, but as I find it associated with the cross within the ring—the two taken together, the buffalo wild or wild ox, and the cross within the ring—point to America; the cross within the ring being there a common character, as well as the buffalo, but the cross within the ring is a *solitary and an exceptional* one with the Chinese.

That the cross within the circle should have been adopted as a religious emblem in South America, by its earliest inhabitants, is very natural. The following description of the constellation of the southern cross, and the dark spot known to sailors as the *coal sack*, seen from Cuzco, will account for it. Mr. Vigne thus describes it:—"It lies on the left of the cross as it faces an observer, and nearly touches the lower part of its major axis, which it equals in height. The curious abruptness, and freshness of the oval-shaped and broken outline of its entire circumference, suggests the idea of its having been formed by violence. It looks as if the canopy of Heaven had been shot through. The edges of two, if not of three folds of strata, so to speak, of which the milky way is seemingly composed, are seen on the left side, more particularly in receding perspective, and gradually leading to and blending into what appears to be black, lightless space beyond.



Placed at the South Pole, and so unlike anything else in the sky, it has the aspect of special design where all around is for design. It can be imagined to be a place of exit or ingress for mighty rushing forces, the adit from light to a Tophet of utter darkness, or a black Gehenna, with the *cross shining with a purpose in front of it.*"

It is reported by Chinese historians, that in the fifth year of the reign of Yao, 2,353 B.C., a barbarian from the south, of the family of Yoüe-Tchang, brought as a present a great tortoise—a divine one—one thousand years old, and it measured more than three feet long by three feet wide, having upon its back written the history of the world from its commencement to the present time, which Yao ordered to be transcribed.

The Chinese Encyclopædiæ place this kingdom, as a maritime one, in the South Sea; but there appears to be the same difficulty, even amongst the Chinese themselves, to determine its position, as there has been to fix the exact spot of the fortunate isles.—(*Cassiterides*).

Now, how much more immediately and intimately the Tortoise entered into the religious myths of America than into those of any other people, we may reasonably infer from the remains at Copan, where we find a splendid example of one used *as an altar*. In another case we find the tortoise taking the place of a man's head, which undoubtedly alludes to that part of the history of the hero god, spoken of in the sacred book of the Quiché people, who lost his head, the place being taken by a tortoise, when, after a time, the tortoise becomes smitten to shivers, and the hero god re-appears as if nothing had happened. So in the early part of the sacred myths of the Toltecan

Americans, we find an account of a son of the Sun being tempted to eat a large artificial tortoise, by which he dies and his power is destroyed.

Whatever symbolisms are conveyed under this form of a tortoise, whether the tortoise is the type of a race, or of a belief, the symbol is distinct, and has nothing to do with the incarnations of the Indians. The American tortoise is too *idiomatic* to be derived either from India, or from such forms as are to be found of it in Greece.

If it was a national type of a race then Yotle-Tchang and his tortoise may be accounted for by his having come from some place where the tortoise was a religious and national type, such as is indicated at Copan, and the tortoise itself might have been a *tortoise altar*, similar to what we find there, with heiroglyphics inscribed upon its back.

We must bear in mind that the Chinese are one of the oldest families in the old world, that they are considered to belong to the Mongolian race, and that the inhabitants of the greater part of North America; and even of the South, are of the same race; that whilst the Chinese have progressed, the American Mongolians have retrograded, and that, as it is the usual law for young people, or a Colony to progress, and for the original people to die out, there is greater reason to believe the Chinese and Mongolian races to have been immigrants into China, than to believe that the American Mongolians were emigrants from China. Whether the Chinese were of celestial origin and received their doctrine "JIN TCHE JIN YE" (do unto others as you would be done by) from the place indicated on the North Western slope of the Andes, research will show; but that they have steadily progressed since we know of them in the old

world, is proved by the fact that they now number three hundred and sixty millions of the human race, existing as a kingdom which has outlived the Egyptian, the Babylonian, the Phœnician, the Mexican, and the Peruvian empires.

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## GENERAL REMARKS.

If we take a generalised view of the earliest histories, or records of the old world, at the period of the fourth dynasty in Egypt, when the great pyramid of Menes was being built, about 3,400 B.C., we shall find that from east to west, with the exception of China; and from Scythia in the north, to the Persian Gulf in the south, there prevailed one vast and expanded system of idolatry in the worship of the Phallus or Solar principle. The Egyptians, Phœnicians, Persians, Babylonians, and Indians, were either worshippers of Osiris, Hercules, Belus, the Phallus, the Lingham, or Fire, all of which were more or less types of the sun, Deus Solis; or the emblems of that system of worship resuscitated by Ham, when "He saw the nakedness of his father, and told it to his brethren without," and so brought down the curse of Noah upon his descendants.

Sometime afterwards, a fresh and disturbing element makes its appearance, namely the Lunar worship, under Bacchus or Dionysius; unquestionably new as concerns the old world, because the Egyptians themselves admitted that Bacchus was not one of their original eight gods, and the Greeks considered Dionysius as the most modern of their deities.

We then have the calling of Abraham, God's covenant with the patriarch, and by that covenant the indication that it was neither the solar (male) nor the lunar (female) which was the giver of life, but the Word which was God.

Now, if the schemes of India, Egypt, and Greece are the result of a naturalistic development, why is it that the Chinese are so absolutely and so totally distinct from the nations by whom they are surrounded? Until the seventh century before *the Christ*, the Chinese were perfect strangers to idolatry in every shape. They were developed from their own centre and inward movement, without any impressions left by any foreign conquest, by the intermixture of a foreign race, or by the civilising influence produced by a foreign literature, but governed by the principles contained in their own classic book; the Chou-king, 3,000 years old.

With these three different systems in the Old World, the Solar, Lunar, and True (or "Le Parsisme, l'hellénisme, le judaïsme"), there appear three prominent emblems associated: the obelisk, or the stylite; the ring, or the crescent; and the cross. The cross, as expressed by the four winds, "Then said He unto me, prophecy unto the wind; prophecy, Son of Man and say to the wind, thus saith the Lord God: Come from the four winds, O breath, and breath upon these slain, that they may live;" and *the Christ* crucified upon the cross, with conflicting struggles, having gone on more or less down to our own times.

The same emblems would appear to have been ~~scanned~~ in America. See title page, where I suggest that a cataclysm or the first epocha of the Mexicans, called the age of giants, is recorded ("There were giants in the earth in those days"). We find associated with the Elephant's head, the cross, the ring, the *upright staff*, and a figure, in resemblance the same as the figures in this epocha are represented by the Mexicans as holding, namely—a little flag; indicating the air, or the phonetic

or figurative sign of their god Ig (air), himself. The same things are represented in the principal figures at Copan, which may be seen by referring to Mr. Stephens' work upon his discoveries in Central America. We see there one figure with the mask of Thaloc (god of rain) or Hurakan, and a cross between his legs on the upper limb of which is the cross within the circle; which, considering its early employment with the man saved in a boat from a flood, I presume refers to him. There is another figure, upon the back of which is represented the god of the working hand, in a most marked way; the right hand starting from the left side, and resting upon the thigh of the left leg:—"If now I have found grace in thy sight, put I pray thee, thy hand under my thigh," saith Israel to Joseph.

The thumb of the hand in this figure is singularly large and prominent, and the thumb is a peculiarity of the hand, as distinctive as the hand itself is over the animal world. Now, when we reflect that, even in the present day, the doctor flies to the *wrist* to seek the pulse, and by the feeling of his *hand* judges as to the state of our life, it cannot surprise us that such an index of life should have been used as a symbol of Godhead in the earliest history of man. Another figure in the same group seems to be intended either for Ham, the accursed, or for a god of the solar worship. He is represented with an *apron*, the staff outside; the emblem of the nakedness which Ham saw, and which he told to his brethren without. Those who sculptured him, evidently intended to convey anything but an agreeable impression of him, for Mr. Stephens thus describes him;—"The face of the idol is decidedly that of a man, the beard is of a curious fashion and joined to the moustache; the ears are large, though not resembling nature: the expression is grand, the

mouth partly open, and the eyeballs seem starting from their sockets. The intention of the sculptor seems to have been to excite terror." Now, there is this peculiarity in the figure, and a very remarkable one it is, in fact no hands are indicated. Mr. Stephens does not say whether they have been broken off; I fancy they have not, because the place of the right *hand* and *wrist* is occupied by a group of figures,—namely, an eagle's head, a spiral, a ring, and what may be an elephant's trunk upon a ring; which I consider is not altogether the result of a fracture, but rather a marking to show that the idol was not one belonging to the god of the working hand, or *the right hand of God*. On the top of this idol are legs and feet only represented (*pedes Herculis*), and on his belt the Mexican's hieroglyphic of the course of the sun, (*ollin*); so that possibly he was intended for the father of the Mexican Dorian Hercules. The figure upon which the little figure of the god of the working hand is represented wears a turban, as do most of the Semitic races in the old world. On another figure we find the rose, the trefoil, the cross, and the monkey's eye, and at the top of the idol, two arms and hands with rings; all of which symbols are associated with the female, or lunar principle, in the old world—no matter when or where.

If I am told that these things are the result of a naturalistic development, I say why has not China the like? China has had her pictorial writing, like the Mexican, but no idols; she has had her literature, as old as the sanscrit races, free, open to everyone, not sealed to the masses. Well, but if all these things which we find in America came from the Old World, where are the Phœnician inscriptions, the Chinese writing, the Egyptian hieroglyphics, the Babylonian arrow heads? But let us look at

some of the tablets at Copan or Pelanque. What do we perceive here? Uprights with little square marks underneath them or at their side. By the sides of these, figures indicating a hieroglyphic character, one in particular (*the cross within the circle*), the Egyptians' hieroglyphic for Nile, and the mark upon the ancient Chinese figure of earth. May not the trigrams of Fohi be taken from these uprights, which are found where we also find the *Tortoise Altar*? May not the arrow heads have come from these? May not the letters on the ancient coins of Egina, and those on ancient Jewish coins, have come from the upright and dot, substituted instead of the dice at the top and bottom of each letter. Possibly Cadmus' alphabet itself may be found to have been derived from American ornaments, and may not the Egyptians' hieroglyphic itself also have been suggested by these very hieroglyphics of America?

In America the four ancient mythic heroes, whether known under the names of Mahucutah, and the Balams (tigers), or by ones still more ancient, are continually represented as looking out for the star of the morning, the forerunner of their god; and they had a mysterious and masonic-like whisper, that there was another Light to come. In the Old World the Emmanuel was expected, looked for; He came; a star pointed Him out; and the four evangelists bear record to his having come in the Old World, as the four mythic heroes in America did that He was to come.

How sacred *amber* has been to the old world, we gather from the ancient classics. How much esteemed by the Celtic people their sages tell us, for they call it the "tears of the sun." Wherever the Phœnicians obtained the sacred amber, whether from pits in Germany, or from a country beyond the pillars of



Hercules, from such a country it must originally have come, as the insects found in it are not European. But where it came from, like the formation of amber itself, is a question yet to be solved. Well, but in the old world we find continual allusions to some strange places, the actual whereabouts of which have been equally difficult to decide upon. The Egyptians talked of the Atlantes; the inhabitants of Asia, of the Hyperboreans; the Indians of Taprobane; and the Celtic people, of some hazy isle in the Atlantic, where golden palaces were to be seen by the favoured mariner. Even amongst the negro races of Africa in the present day, we have an indication of a foreign home; of some place in the far north-west, which they point to, as from whence they originally came, and say "that at one time they were half black and half white," which peculiar idea looks as if it pointed to that period mentioned in the sacred book of the Quiché people of America, when "the black man and the white man lived together in peace." Now, Mr. Pickering in speaking of the black races in America says, "indeed I am disposed to refer to that race (Malay) whatever is authentic of aboriginals." Well, the position of the land of Ophir has been as difficult to determine, as that of the Hyperborean country. But, Ophir, in the "Malay language is the generic term for gold mine." The Californian is black, or of Malay origin, so that even here again it is not impossible but that even the land of Ophir itself may have been California.

Now, the traditions which come down to us of such places resemble the dim recollections that old people retain, when in strange lands, of their early childhood. Though obscure, they are not therefore false. They all point to some *common centre* of emigration. I maintain that centre to be America, and

that part of America which lies in the same parallel of latitude in which Bailly places the origin of astronomy. The difference between us being, that his is 49 degrees north in Asia, and mine 49 degrees north, in the neighbourhood of the Great Plateau, of California.

“D’au resulte ce paradox singulier que ce n’est pas dans l’Egypt, dans la Persée, dans les Indes, ou la Chine, mais sous ce parallel vers le nord, que l’on doit chercher l’origine de ces anciennes connoissances.”

THE END.



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